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HOLINESS TO THE LORD

THE
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INSTRUCTOR,

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Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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CONTENTS.

Vol. 22.

| | | | |
|---|---------|---|-----|
| A CORBAN SCENE (Illustrated.) | 193 | EDITORIAL THOUGHTS | 200 |
| A SACRED HISTORY, by T. A. Shreeve | 194 | THE RESURRECTION, by T. W. Brookbank | 201 |
| SITTING UP LATE | 195 | THE THREE CHIEF HINDOO GODS | 202 |
| ENERGY OF CHARACTER by A. J. Chrochorn | 196 | VACATION DUTIES by M. A. C. | 203 |
| SLOW TO ACCUSE | 197 | THE KEY OF DEATH | 203 |
| FOR OUR LITTLE FOLKS—To the Children—Questions on Church History—Answers to Questions on Church History—The Prizes—That Baby of Ours—A Curious Incident | 198 199 | TOPICS OF THE TIMES, by The Editor | 204 |
| | | HOW TO COMBAT ERROR | 205 |
| | | A LIFE SKETCH, by Elder B. B. | 206 |
| | | MANAGEMENT OF BOYS | 207 |
| | | THE SABBATH DAY. Words by H. W. Naisbitt, Melody arranged by E. Beesley | 208 |

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HOLINESS TO THE LORD.

LATTER-DAY SAINTS.



VOL. XXII.

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NO. 13.

A COREAN SCENE.

FAR away on the eastern coast of Asia lies the small but very thickly-populated peninsula, Corea, inhabited by a people whom we call heathens, and who are very backward in everything pertaining to civilization. The inhabitants pay an annual tribute of eight hundred ounces of silver to the Chinese emperor, the race to which the latter belongs having become conquerors as early as the year 1120. The Coreans have avoided contact with foreigners in every way possible, their isolation being, in fact, more pronounced than that of their neighbors, the Chinese or Japanese. As a consequence an intimate acquaintance with their customs, habits, beliefs, etc., has not yet been fully acquired, though considerable has of late been published concerning them.

Our illustration represents a company of these people traveling in the rain. There, carriages are unknown and the aristocracy are carried about by their servants in palanquins which can easily be closed to protect the occupant from rain and sun. The bearers of the vehicle are protected by the peculiar umbrella-shaped hats, which may be made to serve equally as well as a sunshade and a protector from storms.

A queer Corean myth, which is not without resemblance to

the legend of Rip Van Winkle, is related by a traveler who visited the peninsula and became somewhat intimate with the people. It is as follows:

"There lived once upon a time a certain well-to-do countryman whose business took him into the woods. He was a feller

of timber, and in pursuit of his work he often went far into the mountains. All Coreans are fond of nature, and this man was no exception to the rule; so with his business as excuse and his love as incentive, he would ramble out in the virgin forest. One day he wandered further than usual, and found himself at last some distance up the side of the mountain. Before him lay the peak seemingly close, and under the impulse, that species of folly which urges men to go to the top of anything lofty, in spite of their better judgment and repeated experience that the end never justifies the means, he climbed it. When at last he reached the summit he found there four men busily intent on a game of go. They were seated, squatting in a circle, the go-board in their midst, while around them on the grass lay flagons of

sul, and a page sat hard by to replenish the cups as they were emptied. The four looked up as he approached, bowed with great civility, and, observing that he was tired, ordered the page to pour him out some sul. He sat down, sipped the sul, and looked on the game. After tarrying what seemed but a very short time in such agreeable company he rose to take his



leave. They bade him good-by with as much courtesy as they had welcomed him, and he started down the mountain. He descended without accident, and reached the bottom in much less time than it took him to go up. Mindful of his wife and children, he struck out for home, and arrived there in safety before supper. On entering his own abode he was somewhat surprised to find the place occupied by people he had never seen. What was worse they ordered him off the premises as an intruder. He remonstrated at thus being turned out of his own house, and in the altercation that ensued the master of the place came out from an inner room to see what was going on. He was a man well on in life, and yet the woodman never remembered to have laid eyes on him before. Appealing to him, however for redress, the woodman was asked his name, and on giving it the man replied that such was his first name, too. [In Corea the first name is equivalent to our last name.] On further questioning it turned out that the present incumbent was the woodman's own grandson. The wanderer had come back to another world. His wife had long since died, his children all were buried: most of their children, too, had passed away, and his great grandchildren had grown up to manhood. He had been gone 100 years."

The natives are a very superstitious race and some of their ideas seem ridiculous to us, but of their sincerity there can be no question. When the cholera was raging in Corea, in the Summer of 1886, its ravages are supposed to have been checked by the firing of guns at the "cholera god" (or devil). The disease was stopped very suddenly and whatever the cause may have been the object sought by the people was attained. It is not improbable that their faith had considerable to do with the realization of their hopes.

Now, however, a new affliction is overtaking them. The hair of all those who reach manhood is worn in a little knot on the top of the head, while unmarried men and boys wear their hair in a braid down their backs. This knot is first worn when a young man is betrothed and ever afterwards is tended with great care. To be deprived of this badge of manhood is a great misfortune, but as quite a number of men, some of whom are of the aristocracy, are now losing their hair in an unaccountable way, the matter has become a source of national concern as well as of shame and disgrace to the afflicted individuals. No natural cause for this misfortune being discovered, it is attributed to the workings of an evil spirit and the cannon are again brought into service to drive away the troublesome invader. This may seem a trifling matter, but should the people become impressed with the idea that the cause of this or any other of their many misfortunes is association with foreigners, they would quickly drive from their borders all strangers and close their ports against every person but their countrymen. In fact the great amount of sickness that existed among them last year had its cause, so many began to believe, through their associations with the strange westerners, and had not the cholera god been scared away, and a rich harvest of the earth's products gladdened their hearts it is not improbable that another massacre of whites would have now been on record.

THE YOUTHFUL MIND.—A straw will make an impression on the virgin snow; let it remain but a short time, and a horse's hoof can scarcely penetrate it. So is it with the youthful mind. A trifling word may make an impression on it, but after a few years the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

A SACRED HISTORY.

External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

Chapter VIII.

THE architectural ruins upon these lands are very numerous, and from them we can draw many facts substantiating the assertions of the Book of Mormon concerning the origin of the ancient peoples inhabiting America. I will not attempt to develop any theory of my own, nor even to assimilate and restate all the facts advanced by standard writers and explorers upon this subject; rather leaving the matter to appear in their own words, for some of these writers are recognized, even by a skeptical world, to be beyond dispute.

Baldwin says:

Ruins and other vestiges revealing an ancient civilization are found throughout the whole southern section of North America, extending as far north as New Mexico and Arizona. But here the antiquities do not all belong to the same period in the past, nor exhibit unvarying likeness and unity of civilized life. They are somewhat less homogeneous, and do not constantly represent the same degree of civilization. In this region the monuments suggest successive and varying periods in the civilized condition of the old inhabitants, some of the oldest and most mysterious monuments seeming to indicate the highest development.

In the northern part of this region we find ruins of great buildings similar in plan and arrangement to those still used by the Pueblos, but far superior as monuments of architecture, science, and skill, and much more unlike those farther south than is apparent in the principal structures of the mound-builder. They show that the old settlers in the Mississippi Valley did not belong to the Pueblo branch of the Mexican race. Farther south, in the central part of the region specified, development was more advanced. Here, in the last ages of American ancient history, was the seat of the Mexican or Aztec civilization, but the monuments in this part of the country are mostly older than the Aztec period. The most astonishing remains are found still farther south, in Chiapa, Tabasco, Oaxaca, Yucatan, Honduras, Tehautepec, Guatamala and other parts of Central America. In this southern region, mostly buried in heavy forests, are wonderful ruins of great cities and temples. Only a small part of modern Mexico is included in the region where these ruins are situated, and most of them, probably, were not much better understood by the ancient Mexicans than they are by us. Many of those explored in later times were unknown to that people, just as others, more in number, doubtless, than those already described, still remain unvisited and unknown in the great and almost impenetrable forests of the country.

Brantz Mayer was secretary of the United States legation to Mexico in 1841-2. After his return he published an exhaustive volume upon the subject of "Mexico, as it was and as it is." From his 25th letter I quote as follows:

Now, separated by thousands of leagues of sea from the eastern hemisphere, and with men who had no means, but the frail canoe of transporting themselves over it, you suddenly alight on these shores, in the midst of the 16th century; and find temples, idols, the remains of dwellings, fortifications, weapons of defense and chase, astronomical calendars, and people, worshipping, living and governing in the midst of every external evidence of ancient civilization. The whole of North America, we have seen, and a large portion of South America, is strewn with these or similar remains, from Canada to far below the equator. Here, in the north, it is supposed that there were *three races*, succeeding each other, two of which have vanished even from tradition.

The monuments of the *first*, or primitive race, said the late William Wort, are regular stone walls, wells stoned up,

brick hearths, found in digging the Louisville canal, medals of copper, silver swords, and other implements of iron. Mr. Flint assures us that he has seen these strange ancient swords. He has also examined a small iron shoe, incrustated with the rust of ages, and found far below the soil, and a copper axe, weighing about two pounds, singularly tempered and of peculiar construction.

These relics, he thinks, belonged to a race of *civilized* men who must have disappeared many centuries ago. To this race he attributes the hieroglyphic characters found in the limestone bluffs; the remains of cities and fortifications in Florida; the regular banks of ancient live-oak near them; and the bricks found at Louisville, *nineteen feet below the surface, in regular hearths, with the coals of the last domestic fire upon them*; these bricks were hard and regular, and longer in proportion to their width than those of the present day.

To the *second* race of beings are attributed the vast mounds of earth, found throughout the whole western region, from Lake Erie and western Pennsylvania to Florida and the Rocky Mountains. Some of them contain skeletons of human beings, and display immense labor. Many of them are regular mathematical figures, parallelograms and sections of circles; showing the remains of gateways and subterranean passages. *Some are eighty feet high, and have trees growing on them, apparently of the age of five hundred years.* They are generally of a soil differing from that which surrounds them, and they are most common in situations where it since has been found most convenient to build towns and cities.

One of these mounds was leveled in the centre of Chillicothe, and cart loads of human bones removed from it. Another may be seen in Cincinnati, in which a thin circular piece of gold, alloyed with copper, was found last year. Another in St. Louis named the Falling Garden, is pointed out to strangers as a great curiosity.

Many fragments of earthenware, some of curious workmanship, have been dug up throughout this vast region; some represented *drinking vessels*, some *human heads*, and some *idols*; they all appear to have been moulded by the hand, and hardened in the sun. These mounds and earthen implements indicate a race inferior to the *first*, which was acquainted with the use of iron.

The *third* race are the Indians now existing on the western territories. In the profound silence and solitude of these regions, and above the bones of a buried world, how must a philosophic traveler meditate upon the transitory state of human existence, *when the only traces of the beings of two races of men are these strange memorials*, on this very spot generation after generation has stood, lived, married, grown old and passed away; and not only their names, but their nation, their language has perished, and utter oblivion has closed over their once populous abodes! We call this the *New World*. It is old! Age after age, and one physical revolution after another have passed over it, but *who shall tell its history?*

Who? asks Mayer. We have seen the memorials of three distinct races; but who can tell the origin of the first two, or even of the last? And yet, these are only part of the inhabitants of North America.

In Le Plongeon I find some account of his conclusions drawn from long and studious exploration, which substantiate the assertion that the ancient inhabitants of this region came from the Old World, as related in the Book of Mormon, and brought their civilization with them:

The great mound of Mayapan which reveals such perfect mathematical symmetry in all its parts, shows that the Maya architects were as well acquainted with the rules of trigonometry as their friends the astronomers. It will call to mind that oldest structure of the Plains of Chaldea—the graduated towers so characteristic of Babylonia, of which the oldest type known in history is the tower of Babel—and on its top the priests of the Mayas, as the magi, elevated above the mists of the plain below, could track through the cloudless sky the movements of the stars; instead of cutting out there the hearts of human victims, as a celebrated author suggests.

This mound, now very dilapidated, is an oblong, truncated pyramid, measuring on the north and west sides at the base thirty-two metres, and fourteen metres on top; on the east and west sides at the base twenty-seven metres, and ten metres

on top. On the four faces stairways are cut of sixty steps, each twenty-five centimetres high; it appears as if composed of seven superposed platforms, all of the same height,—one metre seventy centimetres,—each one being smaller than the one immediately below. Throughout Yucatan seven seems to have been the mystic number, as among other ancient nations. In the plains of Babylon there were no stones, and the builders of the "Temple of Seven Lights" made the core of the structure with sun-dried clay, and the facings with hard-burned bricks. In Yucatan, where there is no clay, but stones, the core is found of loose stones with blocks of the same material carefully hewn for the facing. The mode of building, however, was identical among the Mayas and the Chaldeans. Again, there is shown an identity of ideas in the artists who decorated the walls at Chichen Itza and Babylon.

Dr. Le Plongeon wrote an essay on the language of the Maya people. In it he declares that they employed many words and names common to nearly all of the ancient languages of which the world to-day has knowledge—using letters and characters belonging to the most ancient Chaldaic alphabet. He adds that their mode of writing in squares was similar to that of the Babylonians. I quote further from him;

So also we see that their architecture partakes of that of the Egyptians and the Babylonians, besides having a style that belongs to none of these ancient nations. That they had "perpendicular" pyramids, with their faces to the cardinal points like the Egyptians, the mound of Mayapan proves. But the Great Mound situated on the north side of the principal square of Izamal, on the top of which used to be a temple dedicated to Kinich-Kamo, the queen of Chichen, is an oblique pyramid, the very counterpart of the Temple of the Moon at Mugheir.

(To be Continued.)

SITTING UP LATE.

A young man gave a reason for discontinuing his visits to a certain smart young lady that she was too sarcastic; he was spending the evening with her, and he noticed that she seemed to be absent-minded, or tired, or something. About two o'clock in the morning he said she started up suddenly in alarm, and exclaimed: "My, what was that?" He said he didn't hear anything, and asked her what it sounded like, and she said she thought may be it was the milkman coming with the milk. He said that was too sarcastic, and he would never go to see her again. Well, probably he could not suit her better than by staying away. There is no girl who is well, and wants to keep so, that wants to sit up all night with any ordinary young man. She has got to have some sleep or she is not worth the powder to blow her up. She can get all the information that he has to impart in six or seven hours, and every hour he stays after that is a dead loss. Some young fellows never know enough to go. They speak of it being time to go about ten o'clock, and the girl, to be polite, says: "Oh, don't hurry away; it is early yet," and the idiot thinks she means it, and settles himself for a few hours more. No girl wants to seem impolite, so she suppresses her yawns while she silently prays for relief; and when the stayer finally goes she is devoutly thankful. A girl ought to have the courage to tell a young man, when he has remained long enough, that it is time for him to retire, and if he gets angry at her frankness, give him his dismissal as well.

THE habit of dissipating every serious thought by a succession of agreeable sensations, is as fatal to happiness as to virtue; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyment above the scale of childish pleasures.

ENERGY OF CHARACTER.

BY AUGUSTA JOYCE CROCHERON.

MANY young persons are apt to feel as though the future held nothing special in store for them, to inspire their present energies of thought and labor, and so pass idly and indifferently through precious years of time.

Some are checked by obstacles seemingly insurmountable but if I may relate to such, a true story, perhaps a few might gather encouragement therefrom and start with fresh ardor in the pursuit of some fondly-cherished object in life, for surely, no one among our young people in this favored country can be found in so discouraging a condition of circumstances as was my hero, Joseph H. Whitmore.

Somewhere in Nova Scotia (I have forgotten the name of the place) was a vast field of coal mines where many men, women and children were employed.

A person of good education and considerable experience, having traveled much abroad, became at one time, superintendent of a large force of these miners.

He had met and heard the "Mormon" elders and opposed them, not only in public gatherings, but also by printed letters and pamphlets. When he later became superintendent of this large mine, although abundantly able to keep his children at school, he preferred to rear them in ignorance and servitude and one by one they left him and emigrated to Long Island to earn their own living away from him. Joseph was one of his youngest children, but when he was only six years of age his father one morning announced that he, too, must go to work in the coal mines. Little readers, look at your little brothers or playmates of that age and try and imagine a Utah born child condemned to such a life. Would not our enemies make a great commotion over such cruelty?

Early one morning, before daylight, he was aroused from his sweet sleep to dress, eat and go to work.

I cannot help thinking that he must have rubbed his blue eyes very hard to keep them open, that he did not eat much breakfast at that hour, that he went out into the darkness with timid step, and that his loving mother must have been very sad at heart, and missed all day long his cheerful voice, happy face and quick footsteps.

Entering the mine beside his father he was shown his work which was to load up a little box on wheels with small, loose lumps of coal in corners too low for larger persons to enter. Another little boy drew the box by a short chain fastened to a leather belt around his waist as he crept along on his hands and knees like a little animal, for the way was too low for him to stand upright until he reached one of the larger passages where he emptied his load upon a large pile, where, in turn, men and women loaded wheel-barrows and took the coal farther along.

In one of these places stood a large pail or keg of beer with a dipper in it and both sexes, old and young, helped themselves. Little Joseph was sadly frightened of his dark and wicked surroundings but dared not complain. He thought how much rather he would prefer to work for his gentle mother all day long and never murmur, but such could not be his lot. At nine years he was considered old enough and large enough to draw a little wagon instead of loading one. At twelve years he was set to shoveling coal, and one day, a large amount became loosened from the side wall and fell upon him in such a shape as to cover him like a large lid, without breaking any of his limbs, although several of his finger nails were completely scraped away. Through the huge mass he

could hear men striking with picks and swearing while his father seemed greatly excited fearing to find only the mangled remains of his son. Joseph was taken out and carried home to a bed of long and severe sickness, but for which he felt thankful, for in all the precious six years he had never seen the outside world by the light of day; he had gone to his work before daylight and returned after dark, Sundays included.

At the expiration of two months he was obliged to go back. Had it not been for his Christian mother whose whispers to her poor boy gently sustained him, his heart would have grown hard and wicked; but she had often told him a time for his release would come if he would be patient; that the good Lord would in time answer her daily prayers for him.

When in his fourteenth year another cave occurred in the mine, and this time his hands were severely bruised, his bare feet also. Every nail upon feet and hands came off; but the severest injury rested on his eyes which were so filled with fine coal that it was feared he would be forever blind. Many weeks passed during which only one voice whispered hope to him—his mother's. During this period of suffering and suspense his father declared he would not send him back into the mine if he ever got well. When Joseph was able to walk around, his anxious mother asked him if he did not think it would be wisdom for him to go to his married sister in Long Island, for she feared his father would revoke his promise and send him again to the mine, and she had little confidence that he would again be so fortunate as to escape with his life if similar accidents should again occur.

Joseph dreaded to part from that dear mother who had been his only comfort all these years; he thought of the children she had buried, and that one only beside him remained at home; but she bade him go into the free, wide world until he became a man, then she would look for him to come home to her once more. Long they talked and wept together, and that night the mother gathered together his scanty clothing. In the morning she asked his father's permission for Joseph to go to his sister and learn her husband's trade—stone-cutting. The father readily agreed and gave him money "to get off as soon as possible." That day Joseph turned with breaking heart from mother and sister and took passage for Long Island where he found a welcome and began in the new trade. A year later his young sister followed him and found employment with a dressmaker.

One afternoon Joseph, now eighteen years old, in company with a companion apprentice, was returning from some work, when they noticed an unusual throng going into an institution of learning. By attention they learned that it was a grand examination day and that visitors were going in. After a brief consultation, in which curiosity was uppermost, they slipped in with the rest and watched proceedings with great interest. At the conclusion of the exercises they mentally expressed themselves that they did not know before that any one could learn so much and each proposed to go to school. They lingered around outside waiting for the principal, at sight of whom Joseph's companion lost courage and hurried off. Joseph, however, was so fascinated that he followed the professor home to his door before daring to speak, when he was discovered by that gentleman who kindly inquired his errand. Pitying the youth's confusion he invited him in, soon won his confidence and asked him a number of questions. Poor Joseph did not know how to write a line, although eighteen years old, leaving the matter of correspondence entirely to his brother-in-law; but the kind old professor talked with him and invited himself to visit Joseph next day. He

was so pleased with what he learned that he gave him private lessons during the month's vacation and when the new term began, Joseph entered the primary department from which he very soon graduated. For Joseph a new life had opened, and a year passed rapidly away.

One evening his young sister regarded him so pensively he asked her what she was thinking of. "Joe dear, you are getting ahead of me," and she broke down and cried. It did not take him more than a minute to decide that they should go to school six months each, alternately. Not wishing to impose on their kind relatives they agreed to hire two small rooms and to keep house, he to work at his trade for their support while she attended school, and then she to sew in an establishment while he resumed his studies. This devoted brother and sister passed two happy years in this manner, each enlivening and assisting the other in their cosy evenings. At last this beautiful arrangement was broken up by one of the teachers in the Academy wishing the good and gentle girl to adorn his own comfortable and elegant home.

When Joseph was twenty-one years of age he returned to visit his dear old mother for a few months; but she told him her labors were finished, her soul was satisfied and she was soon going to her little ones, where sorrow could never reach her spirit any more. A few weeks longer beside her, days of tenderest peace and love, nights of gentlest, patient watching, listening for feeble whispers, lifting the weary head to rest upon his bosom, as she had once done for him, and then at last to bow in lowliness and prayer as she, too, had done beside her precious babes. His own hand chiseled the pure white tablet that bore the record of her sainted life, and when he left his childhood's home, there was nothing in face, or voice, or scene, to call him back again.

Joseph returned to Long Island and became imbued with the spirit of a missionary, to teach the ignorant and indifferent. The ragged, the truant, the street idlers, he would talk with and lure them within the school-room walls and interest them so that they would soon desire to come. If one were absent, that night he would visit and inquire if sickness, or what cause had prevented attendance; and always with a bunch of flowers, an orange or some pretty card for the absentee. Saturdays, in fine weather, there was often a short stroll, when a brief lesson in botany, sketching or some other study was brought up in connection with the surroundings. He became to them more than a teacher—a dear friend. Many lessons not in their books—were learned, and by example he taught refinement, religion, nobility and love. When one of his little pupils died, it was the teacher who carved the white monument that marks the resting place of FRANKIE: a scroll entwined with rosebuds, a lasting monument of the love between master and pupil; those days of patient labor, the token of a pure bond between soul and soul.

This teacher became my instructor also, and later, I was his assistant. For a year he boarded with my parents, and it was from his own life the facts of this little story were gathered. While he was with us he received a large album filled with the photographs of one hundred former pupils, children he had gathered in from the alleys and haunts of idleness and evil; but now reclaimed, industrious and honorable.

We could not but join in his happiness, so sincere and genuine that tears mingled with his laughter as he read the accompanying letter and compared the autographs and portraits. "Shoe Black Jim," "Limpy Dick," "Match Box Maggie" and many others, how glad he was to see them. "I'm an office boy now," "I'm a telegraph messenger," "I'm going to

be a stone cutter, where you began." Such were the little messages that came to him.

When we left home for Utah this gentleman traveled with us one day's journey and turned back in the morning. We were of one faith and he of another, but with true courtesy, he never became unpleasant in his discussions upon Mormonism, during all our acquaintance. He wished my parents "God speed, and every good in this life and hereafter."

Often, I compared in my own mind, his boyhood so bleak and devoid of promise, then his manhood so useful and exemplary with so great a prospect before him, and thought, none need despair, God can deliver and lift up from the depths, into light and into His service. Children of the Saints, strive to write your names upon the hearts of the tried, the sorrowful and tempted.

SLOW TO ACCUSE.

A PARENT cannot be too slow about accusing a child of a fault unless he is sure it has been committed. It is only common justice to give him the benefit of the doubt. Servants' tales are very often not to be relied upon. There are sometimes girls who will sacrifice a child to screen themselves from reproof.

It is always a matter of doubtful advantage to press a child to "confess" when you are not certain of his fault, and it is absolute cruelty to add punishment to your exhortation. A father once repeatedly punished a little one to induce him to confess he had eaten some fruit which was missing from a plate, and which a servant said she had seen the child take and eat. It afterwards came to light that the girl herself had taken the fruit.

A mother under similar circumstances punished her child to induce a confession, though he begged piteously that she would not punish him, and continually protested his innocence. But at last the inquisitorial art was too much for the child's fortitude. He recanted, and told a lie to save himself further punishment. The grieving mother "improved the occasion" to impress on his heart the lesson she had tried so hard to teach, and afterwards found, that she had punished her little one into telling a falsehood. He was entirely innocent of the fault charged upon him.

It is great folly to suppose that because a child hesitates and appears confused when charged with a fault, that therefore he is guilty. A sensitive, conscientious child is far more likely to "look guilty" when sternly addressed, than the bold or crafty child, who is just the one to go into all mischief. A man said, that "the guiltiest looking person he ever saw was a man charged with stealing a horse, which afterwards proved to be his own." An evil doer has generally his face made up for the occasion, and knows how to look innocent.

It is a serious thing to wound the heart of a child, and many strict parents are doing this continually, making life a burden by their unjust suspicions and charges. The greatest blessing one can think of for such children is, that the kind Father above will gather them up into His own bosom of love.

THE WISEST MAN.—Remember, that he is indeed the wisest and the happiest man, who, by constant attention of thought, discovers the greatest opportunity of doing good, and with ardent and animated resolution, breaks through every opposition, that he may improve these opportunities.

FOR OUR LITTLE FOLKS.

TO THE CHILDREN.

WE want to have a good talk with all of you that attend school, and we would give a good deal if we had you all near enough so we could stand up and look right in your eyes, for we know the words would come straight from the heart if we could see you all together. We couldn't help talking—"it would talk itself;"—why, only think of ten thousand eyes snapping all around a man—and children's eyes too. It's enough to make a dumb man *want* to talk.

But we can only see you in imagination, and talk to you through the INSTRUCTOR, yet we almost feel like flying while thinking of the thousands upon thousands of hours of precious time, which will probably be worse than wasted in idleness, or mischief, by these thousands of girls and boys, during their school life. It is too late to mourn for time already lost. It will be of no use to regret the misimprovement of the present, after it has rolled by into the past. *Now* is the time to act. Should you live to be a hundred years old, you never could find one of your lost minutes, but through every waking hour of that hundred years you would feel its loss. Your parents are furnishing you with the means whereby to acquire an education. School houses, teachers, books, papers, and everything necessary are at your command. Will you improve them? Will you try to learn, and learn thoroughly, what your teachers wish you to; and above all, will you learn to be *good*? For goodness must be learned, as well as reading and spelling, or arithmetic and grammar.

We are naturally haughty, as well as ignorant, and virtue must be striven for, as well as knowledge. If we wish to be good, respectable men and women, we must be good and respectable boys and girls.

More depends upon you than upon your teachers or parents. You may be provided with the best of teachers, yet they cannot make you learn; neither can they make you good children. Teachers sometimes talk of *learning* their pupils arithmetic, geography, etc. That is an impossibility. They can not even *teach* you these things without you have a mind to learn them. Now will you not all take hold and see what a good school you can have

in each district? Will not all boys and girls, as they walk to school to-morrow morning, resolve that they will improve all their time in the best possible manner? That they will obey the rules of school, and do just what their teacher wishes them to do, and do it cheerfully? That they will be kind and pleasant to their school-fellows, and *Do Right* at all times, in school and out? If you will make these resolutions, and *keep* them, it will be impossible to have a poor school, and you will be happy yourselves, and make everybody happy around you.

QUESTIONS ON CHURCH HISTORY.

1. When did Joseph Smith and other elders leave for Washington D. C., and for what purpose?
2. When was the first number of the *Times and Seasons* published in Commerce, Ill?
3. What was the nature of a miracle performed on Lake Erie while President Young and others were on the way to their missions?
4. When did Joseph Smith arrive in Washington D. C.?
5. When did Wilford Woodruff, John Taylor and Theodore Turley sail from New York upon their missions to England?
6. When did the Prophet arrive in Commerce on his return from Washington?
7. What success did he meet with while there?
8. What further action did the brethren take in the matter before leaving Washington?
9. What was the report of the committee to whom this memorial was referred?

ANSWERS TO QUESTIONS IN NO. 11.

1. WHEN did Joseph and other brethren visit Iowa for the purpose of finding a new location for the Church? A. April 25th, 1839.
2. What place was finally selected as a gathering place for the Saints? A. Commerce, Hancock Co., Illinois.
3. What important event transpired at Far West early the next morning? A. A conference was held on the temple site by several of the Apostles who had returned for the purpose of fulfilling a revelation given July 8th, 1838.
4. Who were ordained to the apostleship at this Conference? A. Wilford Woodruff and Geo. A. Smith.
5. What was one of the points in this revelation? A. That the Twelve were commanded to take

their departure the next Spring for Europe, to preach the gospel. They were to take leave of the Saints on the 26th of April on the building spot of the temple at Far West.

6. Why was the fulfillment of this revelation considered such a hazardous undertaking? A. The apostates and mobbers declared that this revelation should fail and prove Joseph a false prophet, saying: "Let the Twelve come to Far West if they dare; if they do they will be murdered."

7. What other work was performed here? A. Alpheus Cutler, the master-workman of the temple, commenced laying its foundation, in accordance with a revelation, by rolling a large stone near the south-east corner. Several persons were also excommunicated from the Church.

The names of those who answered the questions on Church History published in No. 11 are as follows; Henry H. Blood, Lottie J. Fox, Avildia L. Page, George S. Forsyth.

THE PRIZES.

IN number one of this volume of the JUVENILE INSTRUCTOR we offered three prizes for the first, second and third best lists of answers to "Questions on Church History," which have appeared in the first half of this volume. In the next number we will announce the names of those who are entitled to the prizes.

Our young readers have not manifested that degree of interest in these questions this year that we would like them to have done. The benefits to be derived in the research for answers to these questions from the various works of the Church will give an excellent knowledge of its history. With a desire and hope that more of our young friends will interest themselves in this matter we will continue our "Questions on Church History" and extend an invitation to all our young readers to prepare answers for the same. As an inducement to excel in the correctness of the answers and promptness in sending them in, we offer the following prizes:

First Prize.—One year's subscription to the JUVENILE INSTRUCTOR for the best list of answers to the questions that will be published in the last twelve numbers of this volume.

Second Prize.—An elaborate work, entitled "Sheep, Swine and Poultry," for the second best list of answers to the same questions.

Third Prize.—A book entitled "Fighting the Good Fight," for the third best list of answers to the same questions.

THAT BABY OF OURS.

There's not a blossom of beautiful May,
Silver of daisy or daffodil gay,
Nor the rosy bloom of apple-tree flowers,
Fair as the face of this baby of ours.

You could never find on a bright June day
A bit of fair sky so cheery and gay.
Nor the haze on the hills, in noonday hours,
Blue as the eyes of this baby of ours.

There's not a murmur of wakening bird,
The clearest, sweetest that ever was heard
In the tender hush of the dawn's still hours,
Soft as the laugh of this baby of ours.

There's no gossamer silk nor tasseled corn,
No flimsiest thread of the shy wood-fern,
Not even the cobweb spread over the flowers,
Fine as the hair of this baby of ours.

There's no fairy shell by the sounding sea,
No wild rose that nods on the windy lea.
No blush of the sun through April's soft showers
Pink as the palms of this baby of ours.

May the dear Lord spare her to us, we pray,
For many a long and sunshiny day,
Ere he takes to bloom in Paradise bowers,
This wee bit darling—this baby of ours.

A CURIOUS INCIDENT.

DR. SCUDDER tells the following story of a precocious chicken: A Brahma chicken—now five weeks old—was brought into the house two weeks ago with a broken leg. On the same day a weak chicken, just out of the egg, was also brought in; and, after two or three days, both chickens were kept in a box together. The older chicken soon assumed the care of the little one, brooding it after its fashion and pecking any disturbing hand. But the strangest feature is that, when a dainty morsel, such as a fly, is brought, it will call the little one like the mother hen, and give it the fly to eat. This has been done repeatedly within the past week, the sound made being unmistakably the food-call, though, of course, pitched on a higher key. Yet it cannot have heard that sound for at least two weeks, and in the ordinary course of events, should not make it for eight months.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - EDITOR.

SALT LAKE CITY, JULY 1, 1887.

EDITORIAL THOUGHTS.

AN elder who has recently returned from a foreign mission wrote back to one of the authorities of the Church, who was in the mission where he had been laboring, concerning the condition of the Saints as he found it after two or three years absence from home. He said:

"At Ogden I was kindly received by our people, though I cannot perceive the least bit of improvement in their religion; in fact, it is worse. I have yet to find in the homes where I used to frequent a single family adhering to the Word of Wisdom. I visited with some of the leading Saints in Ogden, Salt Lake City, Provo, and Sanpete. They invariably drank tea and coffee, children and all. Yes, even my dear old mother who has taught religion to me ever since I was four years old, drinks her tea. In this she is not alone; the presidents and counselors of the Relief Societies are in the same boat."

We quote this extract because it shows the impression which is made upon the mind of an elder who has been absent laboring in the ministry for some time, and who upon returning notices the habits of our people as he would not do if he had been living steadily at home for the same period.

It may be that these widespread habits of drinking tea and coffee to which he refers may not indicate neglect or disobedience in other directions; but it is more than probable that persons who are careless in their families upon these points are liable to be careless in matters of greater moment.

We have never been a strenuous advocate of prohibition in the use of tea and coffee and other articles where persons have grown old and have constantly used them. In fact, we do not believe in being extreme in anything of this character, nor in making such rigid rules that it is impossible for weak, human nature to live up to them.

But in the case of young people, we think it exceedingly unwise and wrong for them to indulge in or acquire habits of this kind. Whenever we see young persons drinking tea or coffee, or using tobacco or liquor, we pity them, because they are forging links in a chain that will fetter them and restrain their usefulness throughout their future lives. It is folly in the extreme for an individual to create a habit that enslaves him and brings him into bondage to his appetite.

Experience has abundantly proved that those who abstain from the use of these articles are clearer in their minds, are healthier in their bodies, are in a better condition to resist disease, and to exercise faith, and to claim the promises of the Lord, than those who use them. We, therefore, feel always to appeal to the rising generation and to entreat them to discard in every way the use of articles which God has told us, so plainly and so kindly, are not for our use, if we would be healthy.

It is an astonishing thing to see parents who are Latter-day Saints permitting their sons and daughters to drink these

beverages, and to use tobacco, and in other directions to plainly and flagrantly violate the word of God which is given unto us as His counsel respecting our diet, etc. Whenever it is done it is an evidence that parents are dead to the importance of their duties to their children, and do not have a proper conception of the evils that are likely to follow the permission which they give to them to use these articles or the example which they set in using them themselves.

It is now upwards of fifty years since the Lord gave to His people the revelation known as the Word of Wisdom. It is a disgrace to Latter-day Saints that it should not be observed. We cannot understand how they can excuse themselves, either before their brethren or before their God, for allowing themselves or their offspring to cultivate habits of this character—using these articles which God has told us are not for our use and are injurious to our bodies. One would think that after what He has written upon this subject no man or woman who loves God and desires to keep His commandments would have any other feeling than one of shame and condemnation before the Lord if he was guilty of disregarding the kind and fatherly counsels which He has given to His people upon these points. Instead of it being a practice general among our people to have tea and coffee upon their tables, or to use tobacco, or to use liquor as a beverage, or to use an excessive quantity of meat, the cases where these articles are used ought to be very exceptional, and there should be only extraordinary circumstances that could be urged as a justification for their use.

PARENTS, imagine, if you can, how you would feel towards your children if you gave them the best of advice concerning their lives, and the best way to promote their health and their happiness, and they were, notwithstanding all you had said to them, to deliberately, openly and flagrantly disregard all your counsel and treat it as unworthy of their notice or of their practice. Could any parent who was thus treated by his children have love and respect for them? Would not such a parent feel that his children treated him with disrespect and viewed his counsels with contempt? Think, then, of the feeling of our great Creator concerning us when we, after all that has been said upon this subject, from the day the revelation was given up to the present time, disregard His counsel to us.

If we are careless in this, it is easy to be careless upon other points. Neglect in one direction is apt to be followed by neglect in another.

It may be said, however, that these are small matters.

This is true, to a certain extent. But behold the condescension of our God in speaking to us upon these small matters! He deemed them of sufficient importance to give us His word, concerning them; and shall we say that they are small and unworthy of notice when our eternal Father considers them of sufficient worth to give us His written word upon the subject? If we despise His counsel upon these points, we are likely to despise it in other matters that may appear to us of graver importance, and by degrees the Spirit of God may be grieved until it will leave us. We certainly cannot claim the blessings which He has promised to those who are obedient to His counsel given in the Word of Wisdom.

PARENTS, this is a subject worthy of your serious consideration. We do not dwell upon this to bore our readers, but to impress upon them its importance.

CHILDREN, be advised by us. We think that our experience in life entitles us to give counsel upon this subject, and we think you should listen to it. We say to you, in all earnestness, never permit yourselves to contract habits against which

counsel has been given by our God in the revelation known as the Word of Wisdom. He understands our nature incomparably better than we do, and He has told us that the use of these articles will hurt us.

Take His counsel and refrain from their use and receive the blessings, as a consequence thereof, which He has promised to the obedient.

THE RESURRECTION.

The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 185.)

IN transferring the argument from the Old Testament scriptures to the New Testament writings, it will be necessary to show beyond the possibility of successful denial that the interpretation of a literal bodily resurrection which we have put upon the texts already quoted is strictly conformable to the national faith of the Jews. Some proof of this fact has already been offered, but enough will now be introduced to set the question at rest.

Josephus was a typical representative of the Jewish people when their religious ideas had become solidified, as we may say, he writes thus:

"This is the discourse concerning hades, wherein the souls of all men are confined until a proper season, which God hath determined, when He will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe [their resurrection.] * * * We have, therefore, believed that the body will be raised again; for though it be dissolved, it is not perished. * * * So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it still exists, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored," etc. (*Whiston's Josephus*, pages 927, 928).

Rabbi Pinchus says:

"The holy blessed God shall make the bodies of the righteous as beautiful as the body of Adam was when he entered paradise."

The Jewish writings after the captivity abound with the doctrine. (*See II Mac. vii. 9, 14, 23, 36. xii. 43. xiv. 46. Wisd. v. 1, 7. vi. 6, 7.*) It is also found in the Targums.

The New Testament record, however, discloses this national faith of Israel in its most conspicuous light. When Herod heard of the fame of Jesus he said:

"This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him." (*Matt. xiv. 2.*)

Jesus, possessing a body of flesh and bones, in all respects like us, yet clothed upon with supernatural power, was the Jewish ideal of a resurrected man. It is manifest that their conception of the doctrine of the resurrection required a bodily revivification, for Herod does not ask, how is it possible for John to rise from the dead, but he instantly explains his supposed reappearance in a body of flesh and bones by an appeal to the resurrection doctrine.

Martha confessed this same doctrine when she said to Jesus "I know that he (Lazarus) shall rise again in the resurrection at the last day." (*John xi. 24.*)

The two most prominent sects of the Jews in the time of Jesus were the Pharisees and the Sadducees. The former professed orthodoxy as the great body of the Jewish nation understood their scriptures, while the latter denied some of the most prominent tenets of the national faith. The distinguishing difference between the creeds of these two sects is stated in Acts xxxiii. 8. "For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both." Now, it is evident that the separation of the Jewish people into factions on account of a difference of religious conviction must have arisen from their failure to agree on an interpretation of doctrine as the Pharisees propounded it. What we may think of the same doctrine, or what we may suppose the Pharisees ought to have thought of it, is wholly foreign to the question. The difference arose from the actual teaching of an express doctrine by the Pharisees, and its denial by the Sadducees. The manner in which the Pharisees defined their faith in the resurrection doctrine is illustrated in the national faith of the Jews of whose faith the Pharisees were the custodians. Teachers and pupils both professed the same creed, and what that was has been amply proven. Now, the question is, did Jesus countenance, or discountenance the Pharisees' interpretation of the resurrection doctrine? A mere bias on His part one way or the other would certainly indicate in which direction the truth lies, and His express approval or disapproval ought to allay all doubt respecting the proper interpretation of the resurrection doctrine, especially with all who profess the name of Christ. Did Jesus ever thus express himself? Listen to his words. "Then spake Jesus to the multitude and to His disciples, saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not." (*Matt. xxiii. 1, 2, 3.*) Moses was the great teacher and law-giver to the Jewish people, and the Pharisees are here acknowledged as his successors, and by sitting in Moses' seat we understand they had authority to teach and expound God's law; and does not Jesus expressly commend their doctrine to His disciples, i. e., to Christians. The Maccabean writers; the authors of Targums, Mantha, Herod and Josephus, all received their ideas of a literal corpse resurrection from the Pharisees, whose doctrines (not practices) Christ commends to us as an example of faith.

Some, doubtless, will attempt to evade the force of these arguments by claiming that the Jews were apostate when Jesus appeared in the flesh and for many years previously; and, hence, their doctrine was incorrect. Suppose they were apostate, Jesus knew all about their apostasy at the time he commended the Pharisees' doctrine to His disciples. But it is an unproven assumption that the Pharisees were all apostate. Jesus acknowledged them as Moses' successors, and Paul confessed the authority of the High Priest, Ananias. (*See Acts xiii.*)

THE POWERS OF MEMORY.—The powers of memory are twofold. They consist in the actual reminiscence or recollection of past events, and in the power of retaining what we have learned in such a manner that it can be called into remembrance as occasions present themselves, or circumstances may require.

THE THREE CHIEF HINDOO GODS.

No doubt our young readers will open their eyes in astonishment to learn that such peculiar and hideous looking objects as those seen in our engraving, are worshiped by any human being, and yet such is the case, there being millions of earth's inhabitants who bow down before and honor these images. They are the three chief Hindoo gods—Brahma, Vishnu and Siva, and as to which one is the greatest is still a matter of dispute among some of their worshipers, though Vishnu probably has the best claim to this distinction.

The Hindoo trinity (Trimurti) consists of these three, whose origin and powers are described as follows: "In the beginning of creation, the great Vishnu, desirous of creating the whole world, became threefold: creator, preserver and destroyer. In order to create this world, the supreme spirit produced from the right side of his body himself as Brahma; then, in order to preserve the world, he produced Vishnu from the left side

ing is surrounded by an enclosure of some 700 feet square, and dates its founding about the end of the twelfth century. The priests and servants in attendance here number about 6,000, and are all under the control of a raja, who holds the hereditary office of temple sweeper. The rude statues of Vishnu, his brother and his sister, above which rises the highest pinnacle of the temple, are the most respected images in India.

At this place is seen the famous car of Juggernaut, which is a wooden structure 46 feet high and resting on sixteen wheels. In the Summer of each year upwards of four thousand ministers yoke themselves to this car and drag it through the shifting sand about one and a half miles to the temple garden. It is on such occasions that numerous devotees are said to throw themselves under the wheels of the ponderous structure, that by thus dying they may be able to secure to themselves eternal bliss. But investigations of late years have led to the conclusion that instead of these sacrifices being common, they are rather exceptional, and when they do happen, the car is immediately stopped, while the priests perform



BRAHMA.

VISHNU.

SIVA.

of his body; and, in order to destroy the world, he produced from the middle of his body the eternal Siva. Some worship Brahma, others Vishnu, others Siva; but Vishnu one, yet threefold, creates, preserves and destroys; therefore, let the pious make no difference between the three."

When one image is made to represent the three beings it is constructed with three heads, the center one being Brahma, the one to the right Vishnu and the one to the left Siva. Brahma alone is also represented usually with four heads, three of which can be seen in the engraving,

It is astonishing what a great amount of land and immense numbers of edifices are dedicated to these gods in India. Whole tracts of country have for hundreds and even thousands of years been kept solely for the use of these images that could neither hear, see nor act. In the *Puri* district Vishnu has reigned supreme for 1,500 years. Here stands the world-renowned temple of Juggernaut, which has at times been visited by not less than 300,000 pilgrims yearly. The sacred build-

ceremonies of purification.

Dr. Anandabai Joshee, a native lady of India, who successfully graduated as an M. D. from the Women's Medical College of Philadelphia, spoke as follows, in a conversation with some acquaintances, concerning the reports of the wilful destruction of life in India:

Reference was made to the impression received by Christian Sabbath-school scholars from missionary reports as to "heathen darkness" and the sacrifice of human life to Juggernaut, and the casting of babes into the Ganges by their mothers. These stories Dr. Joshee claimed to be exaggerations of the missionaries. The car of Juggernaut being an immense structure and very heavy, used to be brought out once a year for holy procession. It was esteemed a sacred privilege to assist in drawing the car and thousands gathered from far and near. The country was hilly and sometimes the car would slip, and other accidents would occur by which life was lost; and these accidents were exaggerated by the missionaries into wilful sacrifices. The mothers who threw their babes into the Ganges were often driven thereto by poverty which threatened starvation to both, while salvation for the souls of the little ones was

hoped to be secured by drowning in the sacred stream. Dr. Joshee said that during her medical experience as a student in Philadelphia a large number of new-born infants, found dead with marks of having been killed at birth, or who had died by reason of the desertion of their presumably unmarried mothers, were secured as "subjects" for the dissecting room, and she might as well on her return to India relate this fact and claim that it was the custom of mothers in America to kill or desert their new-born babes, and adduce this as a result of Christian belief.

That the Hindoos are yearly increasing in unbelief concerning the power of their gods is very apparent to every visitor, and with the increased facilities for intercourse with civilized nations it is not improbable that a few years more will see the worship of Brahma, Vishnu and Siva almost, if not totally, a thing of the past.

VACATION DUTIES.

BY M. A. C.

NOW that the schools are closed for vacation it is a question of grave importance to many how to employ their time between the closing and the convening of school again in the Fall. Many no doubt have decided to devote themselves entirely to pleasures, thinking that as they have studied hard all Winter they can do nothing better than to enjoy themselves, to let their minds remain at rest during the vacation. Others, probably, have decided that they will devote themselves exclusively to study. The girls think what wonderful advancement they will make in the art of cooking, dress making, music, drawing, etc.; the boys very likely have the same ideas about certain out-door accomplishments.

Every person, upon leaving school, should make up his mind to use opportunities for improvement, as there is never a time or place but what something may be learned. We must get our knowledge and experience little by little, just as every one has before us, and we should remember that some of the greatest persons who ever lived are those who were slow to learn and gained their knowledge by hard and persistent labor. It has been proved in all the ages of the world that the greatest are those who have perseverance and determination to acquire whatever they undertake.

There is a peculiar, foolish idea entertained among some of the young that work is degrading, and they look with contempt upon anyone who does work. This is a wrong feeling, and should not be indulged in. Every young woman, and of course every young man, should have a way by which they could earn their own living if they were compelled to do so. Even the children of those who are wealthy should not be ignorant of work, for fortune is very fickle, and the wealthiest not infrequently become the poorest.

The art of making home comfortable and pleasant is something that should be understood by every girl. She should make it a study to have home beautiful and a vacation could be very profitably spent in home decorating. Tending to the flowers and lawn in the garden around the house should be a source of amusement to both boys and girls.

There should be no idleness; bits of fancy work and sewing should be where they could be caught up at any time or in any spare moment. Then the young lady must become acquainted with the art and intricacies of housekeeping, an hour or two any Summer morning would be well spent in preparing

some delicacy for the table, and no girl's education is complete unless she is a careful, competent housekeeper.

Besides these essential requirements there are various accomplishments, such as music, singing and drawing, to be learned, and during the Summer, when the mind is free from the perplexities of study, is the time to indulge in the study of the arts. No better time is afforded the student of drawing than when on a picnic or in the country for pleasure, to study the fine effects of nature, to note the peculiarities of the different flowers and plants, to watch the varying hues of the sunset, and to detect the fine shades of distinction between the species of birds and animals. In such cases study and enjoyment may be combined.

The habit of reading and storing the mind with useful information must be cultivated, and it is not enough that we should read, but we must read the works of good authors. With all these things, however, we should have pleasure, and a Summer vacation should be fraught with little enjoyments, so that we may not become tired and discouraged by having too much work.

If this plan were carried out, our lives would become much more profitable and in the end we would reap a rich reward for little acts done in the spare months.

THE KEY OF DEATH.

IN the arsenal at Venice is a large collection of curious weapons. It is said to contain a specimen of every kind of weapon used by any nation on the face of the earth.

This collection is visited by a large number of persons every year, and nearly every one passes with scarcely a glance at the most terrible weapon of all; the most terrible, because the most devilish of all save one. Apparently, it is nothing but a large iron key, really, it is a terrible weapon when in the hand of a revengeful murderer.

It was invented in the early part of the seventeenth century, by one Tebaldo, who, disappointed in love, determined to be revenged upon his rival, and gave himself no rest until he had contrived this instrument, which he called "The Key of Death." It is so constructed that the handle may be turned round, which reveals a small spring. This spring being pressed, a very fine needle is driven with considerable force from the opposite end. This needle is so very fine, that the flesh immediately closes over it, leaving no external mark.

Armed with this instrument, Tebaldo waited, in disguise, upon the happy pair at the door of the church, and found an opportunity to drive the needle into the breast of his rival. At the time being, the bridegroom had no suspicion of his injury, but, during the marriage ceremony, he was seized with a sharp pain in his side, and fell fainting to the floor. He was carried to his home, and physicians were called, but they were unable to discover his disease, and in two or three days the unhappy man died.

Tebaldo now waited upon the parents of the lady, with renewed proposals of marriage. He was again refused, and they, too, perished in a few days. A careful examination of their bodies was made by the medical faculty, which resulted in the finding of the needle. Shortly after this, Tebaldo renewed his proposal to the lady herself, by whom he was spurned with contempt. Beside himself with rage, he attempted to wound her, but she discovered his intention, and he was executed on the gibbet.

TOPICS OF THE TIMES.

BY THE EDITOR.

THE Governor, and the Secretary of the Territory, and the Commissioners have had the duty assigned them by Congress to divide the Territory into districts. They have performed this labor, and it is plain to be seen that they have endeavored to conciliate the anti-"Mormons" in so doing. They have cut up the Territory in a most ridiculous manner, with the evident intention of giving our enemies every possible chance to elect members to the Legislative Assembly. It is quite plain that in this matter the Commissioners have endeavored to please these people and appease them for refusing to adopt the test oath they wished them to adopt contrary to law. It is quite probable, too, that in this labor they have been assisted by the "League."

By uniting in one district places somewhat remote from each other, they have hoped to create rivalry and division, and have our people split on their tickets.

If we could be divided, they would expect to reap many conquests and carry many districts. It is upon this point that we must be particularly careful. All differences should be removed. There should be the utmost harmony and concert of action. Where we do our duty, there is nothing that our enemies can do to injure us. That which they attempt in this direction is sure to be overruled for good, and out of seeming evil the Lord has invariably brought forth good for His people and His cause.

We should do everything in our power, consistent with honor and our love for the principles of righteousness, to maintain our supremacy in this Territory. If our enemies could succeed in their schemes they would inflict intolerable bondage upon us, and our condition would be very deplorable. By means of the Tucker-Edmunds bill they hoped to accomplish this end. Having failed in this, they now resort to all the tricks and advantages that they can gain by other means. The re-districting of the Territory is one of these means. If our people are properly alive to their duties, there is no reason that I can perceive why we should not be as successful as we have been in the past in electing members of the Legislature from nearly all the districts.

Speaking about the Tucker-Edmunds law, I see that the question of trying to enforce it in Washington is being agitated. Nothing could be better than to have it enforced there. The condition of morals in Washington is such as to appal moral people. The exterior of society is exceedingly fair; but probably few places are more corrupt for the number of people who live there. And yet it is a most pretentious place. If the law were enforced, Messrs. Tucker and Edmunds would receive most hearty curses, and some pretext would be found before very long for changing the law.

The difficulty, however, about enforcing the law there is that the consequences would be too widespread. There is no class there, like the "Mormons," that the law could be enforced against without stirring up sympathy. I therefore scarcely expect that the talk we have heard upon this subject will amount to anything very definite. If some persons were to render themselves very unpopular, and the law officers were to take hold of the matter, there might be a few trials and convictions. They are shrewd enough, however, to see the danger of this; for if the law were once put into operation there against persons who would be unpopular to-day, no one

would know who might become the objects of its vengeance to-morrow. And therefore the probabilities are that the law will be left a dead letter on the statute book, so far as Washington is concerned. A fearless officer, whose own life is pure, might be led to enforce the law with vigor, feeling impelled to do so by a conscientious regard for the law and a hatred of the iniquities which exist there; but he would not long retain his position. There are too many men in power who might be affected by the operation of the law to permit such a man to remain in office.

THE latest attempt which I have seen to relieve the Jews from the charge of being sharers in the crucifixion of Christ, has recently been made by the celebrated New York Rabbi, Dr. Edward B. M. Browne. He has lectured upon the question, "The crucifixion of Christ; or, did the Jews crucify Christ?"

After explaining the condition of Palestine under the Romans, and describing Galilee as being the home of the poor and the superstitious part of the population, he proceeds to state the feeling in the days of the Savior of the more enlightened Judeans concerning residents of that part of Palestine. Among them, he says, a Galilean leader would be regarded as the English would now view a leader from the poorest part of Ireland.

He asserts that the miracles of the Savior were performed among the ignorant of Galilee, and that when he went to Jerusalem he moved about at night and confided his secret only to a woman. He does not state who this woman was. When Jesus chanced to do anything marvelous, he disappeared before anyone could find out who he was. His miracles, however, had given him notoriety and had attracted the attention of the Romans.

He said he believed that Judas had confessed to his master and comrade (meaning the Savior) that the Roman police had approached him and offered to protect Jesus during the feast of the Passover. Judas, the Rabbi asserts, thought this the safest thing to do and had so counseled. He explains the remark of the Savior to Judas at the Passover, when he said, "Go quickly," as intending to have Judas arrange for the Romans to take Him, the Lord, in charge. He says that Judas did not dream of the soldiers' intention when he gave his master to them. He did not need the money which he is charged with obtaining. He was treasurer, and he had many chances to steal all the apostles had, but was too honest to do it. Dr. Browne credits Judas with terrible grief when he learned what was to be done with the master whom he loved so much—he threw away the money, and hung himself in despair.

This is a new view to take of the character of Judas, and certainly differs widely from that which we have been taught to believe concerning him, and which belief our records fully bear out. Jesus asks: "Have I not chosen you twelve, and one of you is a devil?"

If Judas can be defended, what character is there in history who cannot, with equal propriety, be apologized for or be made to appear innocent? Satan himself need not wait for defenders if Judas can have friends of this character.

But it is not only Judas whom this Doctor defends, but the Jews as a nation. He says:

"The slow and careful proceedings of the Sanhedrim; the strict Jewish customs at the Passover, which prevented their participation in any kind of evil proceedings; the absence of Jews at the last scene, all go to throw blame on the Romans."

He further says:

"The reverence with which Christ is referred to in the Talmud and treated by the Jews to-day, goes to prove their disapproval of his death."

He thinks their financial prosperity and the eminence to which some of them have attained, are evidences that they do not live under any curse, but have been blessed as much as, if not more, than the rest of mankind.

Notwithstanding all these evidences that this learned Rabbi adduces in favor of the ideas that he entertains, no fact in history is more clearly established than that the words of the Savior concerning the Jews and their future fate has been fulfilled to the very letter. Besides, they invoked the condemnation which has fallen upon them, when they said:

"His blood be on us, and on our children."

For eighteen hundred years they have felt the effect of the terrible crime, which was committed at Jerusalem. Nevertheless, to them belong the promises. Theirs are the fathers. God has covenanted with their ancestors that He will save them and bring them forth in the last days, and that He will rebuild Jerusalem and perform all the great works concerning which He has spoken by the mouths of His prophets. The Jews, therefore, are a people who will yet be favored of the Lord. Already the prosperity of which this Rabbi speaks is an evidence of the rolling back of the condemnation which has rested upon them. Many of the race have achieved great distinction; and gradually the rights, which for centuries were denied them, are being freely accorded to them in many lands.

HOW TO COMBAT ERROR.

BY J. C.

IF the ministers of the various Christian denominations, who claim to be the religious guides and instructors of the world, really and sincerely believe the "Mormons" to be an honest but deceived and priest-ridden people, why do they not bring to the front their best and most distinguished theologians and moral lecturers, and, with a grand, united effort, prompted with the spirit of kindness and love, as the nature of their holy calling demands, settle permanently and forever the great world-perplexing "Mormon" problem?

Surely the "Mormons," who have left the land of their nativity, who have sacrificed all their fond, early associations, and, in many cases, all their nearest and dearest relatives and friends, to make new homes, and to form new habits and new acquaintances, must be in dead earnest in the matter of their religion, and would be apt to make very creditable and profitable members of any religious Christian body who might be fortunate enough to convert them. Again, what they have done, and are still doing, to reclaim the barren wastes of a wild, new country, prove conclusively also, that they are subjects of which any appreciative community or nation might well and truthfully boast.

Many divines, who have come to Utah with the avowed object of converting the "Mormons," sadly complain of their lack of success, and still they admit that the "Mormons" in general are an honest and industrious people.

Now it is here where the mystery arises. Either the ministers fail to do their duty personally, or else the Christianity which they represent, must lack the power and efficacy that they claim for it. To say that the fault lies in Christianity would be untrue, for God's revelations and purposes are sure and steadfast, and He does all things just and well. It is not

always so with man, however, to be truthful, steadfast and just, as we find exemplified in many cases by those who claim to be Christ's followers, and messengers of peace and good will to all.

Truth has nothing to lose, but it has much to gain by investigation. It is its province and in its nature to expose and silence error, and especially might this be expected as in the case of the "Mormons," who are admitted to be an honest and industrious people. The truth ought to reach the heart that is honest easily, but when we find the clergy owning their defeat in the "Mormon" field, and clamoring loudly and vindictively for the general government to interfere to suppress a small handful of hard-working, industrious, devout worshippers, the pulpit is descending to rather low and discreditable straits, and, instead of acquiring prestige and applause, will surely lose its influence. Just think of it; men claiming to be ambassadors of the meek and lowly Jesus, whose love and mercy surpasseth all understanding, in conference assembled, to write a memorial to Congress to enslave and punish a people for having the courage of their religious opinions! Jesus says: "By their fruits ye shall know them." What is the intelligent, consistent world to think of such men? No wonder the world is getting tired of false, vain, hypocritical theology, and questioning seriously the veracity of time-worn, conflicting inconsistencies.

Threats are poor, cowardly means to use against religion of any kind, for, as the complet truly expresses it,

Force a man against his will,

He holds the same opinion still.

On the contrary, a wrong idea kindly and logically eradicated is a force forever expelled from the sombre province of sin—a new weapon forged to glisten gloriously on the proud battlement of truth—another priceless jewel, added to lend lustre and grace to the sacred, holy mantle of love and charity.

The intelligence of the age is too ripe now for brute force to receive general commendation, save Satan's power he there to blind and dull the mind and the heart. When this is the case, virtue seems vice and vice seems virtue. What a strange state for man to be capable of descending to, but yet how true!

Yet, though the reason and intelligence of man may be chained by the influence of the evil one, truth, hope, love and virtue will survive all obstacles and deck every honest, upright soul with garlands of glory and eternal salvation, while those who try to destroy these attributes of Almighty God, will perish, and pass away forgotten.

Let us fondly hope that the cruel days of the Inquisition are gone, that racks, thumb-screws and other means of barbarity, will never again darken the annals of history. These before only served to strengthen the ranks of the oppressed. They would if tried, only repeat the same lesson again. The surest way to spread the mustard seed is to kick it about, and the surest way to demolish error is to fully expose it to the full blaze of unbiased logic and truth.

Before closing let us kindly entreat our friends of the ministerial profession, to let the circumstance that happened to the Roman soldier, at the hands of Apostle Peter, and Christ's rebukes to the latter, be your motto and your lesson, and remember that the eyes of millions of fair-minded, justice-loving people, are daily upon you for good, wholesome example, as well as for good, kind words of admonition and advice.

It would be well, if some who have taken upon themselves the ministry of the gospel, that they would first preach to themselves, then afterwards to others.

A LIFE SKETCH.

BY ELDER B. B.

(Continued from page 191.)

MY temperament would not permit me to thrust myself into circles of society where any restraints existed, and as my associates before joining the Church had been numbered among the Gentiles, apostates and lake-warm "Mormons," so now I found myself obliged to continue my old intimacies, or else deprive myself of many social enjoyments, and become a recluse. I mingled freely with my old acquaintances and thus confirmed the suspicions of the leading Saints that I was acting a part. I realized that such were their sentiments, and drifted further from them and the more I drifted, the more decided became their feelings respecting me. It was given out that I was a correspondent for an eastern newspaper, and was using my professions of Mormonism for a cloak. This, and other unfounded rumors were extremely galling to me, and my situation was most discouraging and unenviable. Before being half instructed in the principles of the gospel I had to meet single-handed not only all the old opposing influences, but it seemed as if the Saints themselves had conspired to drive me out of the Church.

It is true some privileges were accorded to me and I was advanced in the Priesthood, but, for all this, I felt that I was on probation. It would be a matter of much gratification to me to know that I mistook the sentiments of my brethren in general, but be that as it may, the ease lost no color of reality to me.

The reader would weary with a recital of the manner in which my old associates assailed me whenever they discovered I was weak, but the invariable result was to set me at work investigating the very doctrines at issue, and as new light was received I became stronger. Occasionally, however, the powers of darkness were permitted to assail me with great fury and I almost despaired of being able to weather the storm. When I finally came out of the long conflict with the confidence of my brethren, they informed me that the dangers which threatened me had been seen and appreciated, but because so many "Winter Mormons," had figured in the history of the Church, they felt justified in adopting the course they had pursued respecting me. There is no doubt I learned far more by my trials than I could have done had my lot been cast in less somber shades. During this time, however, I was not without some manifestations of the spirit which greatly encouraged me.

On one occasion I saw as distinctly as with my natural vision a great rock upon which some holy personages were seated, while all around the upper borders of the rock great sheaves of ripe grain were garnered, and the most luscious fruits were piled in heaps. When storms arose, a prepared niche in the rock was opened into which I was thrust and safely housed, by one of the personages who sat upon the rock. The feelings of security that I experienced when safely tucked away in my hiding place, are indescribable. I feel impressed that God's hand was in the matter and so took courage.

On another occasion having retired for secret devotion the spirit of God in response to my prayers, impressed upon my mind as sensibly as if speaking aloud, the following words, "whatsoever is light, is truth." The weapon thus put into my hands I often used afterwards in my struggles with the adversary. As Mormonism so far as I knew its principles was all light, so it must be all truth.

It had been predicted that I would be subjected to a hard struggle to maintain my integrity, but the trials through which I was passing were far more severe than I had anticipated, and I was finally reduced to such straits that I felt constrained to ask the aid and counsel of some of the elders in whom I had the most confidence. In some instances much encouragement was offered, but in others there was apparently a total lack of sympathy, and, on the whole, my condition was but little, if any, improved. Notwithstanding all adverse circumstances, however, the issue was finally favorable, and I had been effectually taught that truth is independent of men's opinions or actions.

In the Spring of 1879, I determined to change my place of residence, and, as a general permission to move was given to all those who might desire to locate in Arizona, I, with several others, set out for that territory.

Having burdened ourselves as a company with more of this world's goods than we could easily transport, we experienced a very distressing journey and met with considerable pecuniary loss. But we finally arrived at the settlements on the Little Colorado River and were very kindly received. About this time while prospecting for a desirable place for a home in the Mogallon mountains, a rancher who had discovered me alone, was tempted to shoot me, and proceeded so far as to level his rifle upon me, when it suddenly occurred to him that I was not the person whom he wished to deprive of life, and so I escaped. He afterwards related the incident to me and was very friendly and obliging.

Not long after getting fairly settled in my new home I was ordained a Seventy under the ministration of Apostle Wilford Woodruff. The feelings which I experienced when attempting to express the newly acquired authority to preach the gospel were entirely different from those which had filled my heart when engaged in the sectarian ministry. Then all was uncertainty, but now I realized that I was in the line of duty, and since then not a single doubt has ever agitated my mind respecting the validity of my calling. For this relief and assurance I feel deeply gratified to Almighty God.

This condition of mind I had sought diligently while a sectarian, but it was denied me. Under the influences, however, of a restored gospel I have, without any effort on my part, sensed the authority and divinity of the principles of Mormonism, simultaneously with my understanding of them. This fact affords me a special and peculiar testimony of the divine mission of Joseph Smith. Of Christ it is written that He spake as one having authority, and I bear testimony that the gospel of this same Jesus is now administered by the Saints with an authority of which man's spiritual nature may take an involuntary cognizance. Not every one, of course, can discern this, for the things of the kingdom of God, belong unto His children only.

In the Spring of 1880, I was called to labor among the Lamanites. In order to be of service to the particular portion of that people whom I was to visit, a knowledge of the Mexican language was necessary and with other fellow-missionaries I was advised to take up quarters in the midst of the Mexican people since daily intercourse with them would greatly facilitate the acquisition of a speaking knowledge of their language. Accordingly Brother L—, who was my companion, and I rented rooms in the village of A— and forthwith applied ourselves with diligence to the task that was set before us. We both entered upon our labors with some degree of enthusiasm and in our anxiety to be of the greatest possible service to the Master's cause were led to expect things which were not

in perfect harmony with the designs of the Almighty. I entertained an idea that if I should be blessed in a particular manner my usefulness would be greatly increased, and by fasting and prayer I sought for God's favor.

These devotional exercises continued for some time, until finally a dream was given to me. In substance it was as follows: I thought I was employed by a certain individual but was dissatisfied with the tools that he had furnished me with which to perform my labor. I took them to a blacksmith and requested him to fix them. He asked me what was wrong with them, and how I wished him to remedy the fault. I explained my desires, when immediately he informed me that I did not know what was wrong with the tools; but said if I would permit him he would put them in such a condition that they would be serviceable. I consented to his proposition, and my dream terminated while he was striking some rather sturdy blows with a hammer upon the implements I had brought him for repairs.

But one interpretation of this dream suggested itself to my mind, and I concluded to cease importuning the Lord for the things I desired, and which I presumed would better qualify me for my ministerial duties. If I had paid proper heed to the teachings which I had previously received I would have escaped the rebuke contained in my dream. On the occasion referred to I was inquiring diligently of the Lord when I might expect the realization of certain promises that had been given me by prophecy and the laying on of hands. In answer to my prayers I was informed, by the operations of the spirit, that the promised blessings would be granted when there was occasion or necessity for their use or enjoyment but not until then.

Many of the elders will doubtless think I was slow to learn the lessons which God designed to teach me; and I confess the fault. But if my experiences illustrate human weakness, they also serve to magnify the goodness and forbearance of God, and others may profit from the examples which His dealings with me afford.

A few weeks after taking up our new quarters we determined to hold a public meeting for the benefit of our Mexican neighbors, and, one day, we visited every house in the town and gave out notice of an appointment for the following Sabbath. The intervening time was spent in a state of the greatest anxiety. Previous to this announcement we had prided ourselves somewhat on our newly acquired lingual accomplishment, but now our knowledge of the Mexican language did not seem to compass the requirements for the most ordinary business or social intercourse. We determined, however, that our effort should not result in absolute failure, for if we could not preach to the people, we could, at least, read to them from some of the Church publications in Spanish which we had with us. But as the hour for the services drew near, God infused our hearts with confidence, and when we arose to address the congregation the spirit gave us a facility of utterance which surprised and gratified us, and called forth remarks from some of our auditors who, being personally acquainted with us, had anticipated our failure. All present desired us to hold another meeting in the near future, but before we could arrange for it we were directed to commence our labors among the Lamanites.

It is shameful for a man to rest in ignorance of the structure of his own body, especially when the knowledge of it mainly conduces to his welfare, and directs his application of his own powers.

MANAGEMENT OF BOYS.

MUCH ink and paper is used in writing about the management of all kinds of agricultural live stock and the raising of the young so that they may grow into animals which will not disgrace their species, and, as boys are certainly not of less importance, I propose to say a few words about them, and I am encouraged to do so because I was a very bad boy myself, and my two oldest sons exhibited symptoms of inheriting their father's infirmity; but of late such a decided difference has followed a change of treatment that they promise to become a credit instead of a dishonor to manhood.

One of the worst courses is to begin prating to them of God's displeasure at disobedient children, and telling them that Christ will not love them for doing this, or not doing that; for the child often takes an antipathy to religion of any kind from being bored from morning till night about it. Another of the unfortunate steps is to have them situated as to be at the beck and call of lazy men and women, who are well able to wait on themselves; they are many times sent to do jobs, while the person sending them does naught but gossip, perhaps enviously of the children's parents, and backbiting everybody not present; the children then become unwilling to do as they are bidden by anybody, and become adverse to labor of any kind, for they begin to see that they are doing no real good to themselves or their parents.

As soon as they are ten or twelve years of age let them have something to call their own, and let them have the profit derived therefrom. Set them something to do and pay them for doing it in money, allowing them to lay out that money, with their mother's consent, to obtain extra comfort in dress, or as she thinks best to advise them; and do not be telling them every day or two that they must do something for their living, for you cannot afford to keep them in idleness. Boys can see through all selfish, unfeeling natures, and will soon hate the preachers, whether their fathers or not, and whether they express or conceal their disgust.

Some wooden-headed kind of men are always quoting such passages as "Spare the rod," and are exceedingly officious in giving advice to parents, all of it tending to make their offspring work, work, work! as if it were the beginning and end of existence. I say, give them an education, and let their work be such that they will feel a pleasure in performing, and such as they can feel benefits themselves.

Some fathers keep their children at such a distance, that the poor fellows never think of confiding their sorrows or troubles of any kind, and do not feel at home in asking for advice in any of their intentions in regard to what they shall do under any circumstances; and the mother, though she will hear their grievances and give them her opinion, is often so much occupied that she cannot give due consideration to the subject, and, as boys grow older, they require a father's interest in their enterprise and recreations.

This may be carried too far. It is not wise to give the chance for children to talk of family secrets; but the fewer there are the better; or the less occasion for them, the better still.

LOSS OF HOPE.—The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection itself—a broader shadow. We look forward into the coming lonely night: the soul withdraws itself. Then stars arise, and the night is holy.

THE SABBATH DAY.

WORDS BY H. W. NAISBITT.

SCOTCH MELODY ARR. BY E. BEESLEY.

Andante.

1. Sweet is the Sab-bath day, Joy - ous its dawn. Would it might ev - er stay Good it hath sown.

Of in the Sab-bath school Sing-ing a fa-vored song, Then in the les-son read And in the prayer.

Peace on the Sabbath day, peace in the heart;
How rich emotions play, new resolves start.
God with his people dwells, pleading His spirit says,
Honor the Sabbath day, blessing it brings.

Cometh a Sabbath day, one thousand years,
Shadows and types away when it appears;

Satan will then be bound, Priesthood will labor there,
All through the Sabbath day temples are filled.

Zion's blessed Sabbath day, dream of the past,
Lit by prophetic ray, long shall it last,
Hailed by the Saints alone. Heaven on earth began,
Hailed by Immanuel. He will be king.

THE EXILE'S STORY.

BY E. F. P.

I'm an exile, and wander the country around,
Seeking refuge wherever it is to be found;
Many months have I passed of my life in this way—
Often roaming at night and secluded by day:
For I dare not make known who I am—whence I came,
And in traveling assume a fictitious name!
Not the happiest life, you may think, to lead?
Ah, 'tis not very pleasant, I assure you, indeed;
But the only alternative left unto me
Was to lie in a dungeon, or thus to be free,
But to roam in disguise among strangers—unknown—
Far away from my dear ones I wander alone!
You're surprised, it may be, that I lead such a life.
And you wonder, perhaps, if I have not a wife,
And a home where fond children are waiting for me,
And are anxious once more their dear father to see.
Then why wander about in disguise all this time?
You would ask; can it be that I'm guilty of crime,
And am trying to escape from the punishment due
For transgressing some law! Can all this be true?
If you care for my story, I'll tell you the facts,
For I'm not in the least part ashamed of my acts:
I admit that I roam as a fugitive free—
Not from justice, though, do I seek now to flee;
For I'd have you all know in this boasted free land
When the law deals with Saints, justice takes no hand
In the case—when once charged a man is convicted,
And the penalty fully is always inflicted.
I've a home, a dear wife, loving children, too,
Unto whom I still hope to forever prove true;
But because I will not—nay I cannot deny
And disown those for whom I much rather would die

Than deceive; and because I claim as my right
To my God's commands, e'en though they might
Be opposed by the vile and the base of mankind;
For the exercise of freemen's rights I now find
That I'm hunted by bloodthirsty, villainous knaves,
Who would that all "Mormons" were counted as slaves!
E'en the vilest of wretches that tread the earth,
And most cursed debauchees of no moral worth—
Yes, the basest of creatures to be found high or low,
Are left free, at their will to come and to go,
While the men who are innocent, guiltless and pure
Are imprisoned in dungeons, and guarded secure!
How long such affairs will remain in this state
I'm unable to tell; we will yet have to wait
For developments time in its course brings about,
Though in this I am confident: all will turn out
For the good of God's chosen for the cause of right,
For truth will yet conquer and triumph in might:
'Tis Almighty Jehovah's unfailing decree,
The despised and oppressed shall ere long be free!

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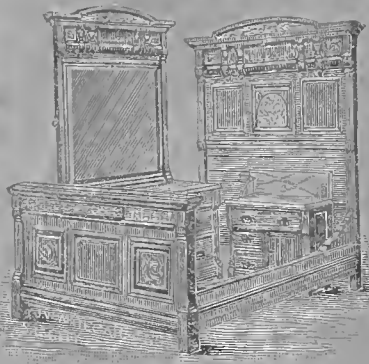
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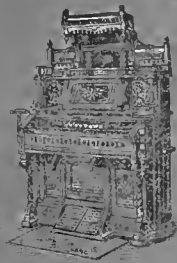
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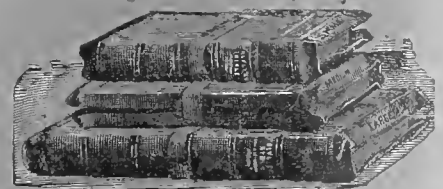
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